M1493
Monday, December 2, 1968
New York City
Group II

Mr. Nyland: So, make sure that I know who came tonight. The whole purpose is, I would like to know a little bit more about the so-called Groups 'II.' Some of you I know and others I don't, I would like to get an impression before I go to the West Coast. So, there will be similar meetings on Wednesday and Thursday. Tomorrow I'll be in Boston. There is no objection to anyone wanting to come to other meetings, but primarily it's the Group that belong to that particular evening.

So, the idea is that you ask questions. That is, I would like to make sure that you understand quite well what is meant by Work on yourself, that you have a very definite idea of what is meant by Objectivity, also what is meant by 'I' and in general the terminology that we use in connection with this kind of Work. So, if you have any questions that you would like to become clear about, we can talk about it and see if it is possible to elucidate it a little bit more.

So, go ahead and ask. Yes?

Person: First of all I would like to say that there may be a few who come in late, that they expect the meeting to start at 8:15.

Mr. Nyland: Oh.

Person: So there may be just two or three ... or one or two others who come in late.

Mr. Nyland: Okay. They can come in like a mouse.

Go ahead. Because I won't say anything until you ask.

Questioner: Mr. Nyland, I'm having a lot of trouble putting time aside to Work on myself, and as much as I try and the reminders I set up for myself, I can't seem to put in as much time as I would like to. In fact, some days I can't make any attempts whatsoever. Sounds ridiculous, but would you make any suggestions.

Mr. Nyland: No, I don't think it's ridiculous, but you have to know first why you want to Work.

Questioner: Well, I think that I know why I want to Work.

Mr. Nyland: Let's hear it.

Questioner: I want to build something. I want to build an 'I', something that can be Objective to myself.

Mr. Nyland: Why do you want that.

Questioner: So I can be free of the bondage of the Earth.

Mr. Nyland: Do you see that you are bound?

Questioner: Yes.

Mr. Nyland: Do you see it very much?

Questioner: Very much so.

Mr. Nyland: Then, why don't you have the desire to free yourself.

Questioner: I do, but it...

Mr. Nyland: No, you don't.

Questioner: It builds quite often.

Mr. Nyland: No, you don't. If I want something it becomes such a part of me that I never forget it—if I really want it. When I say I 'want' it, I may say it with my mind; and I'm quite sincere about it, but where it has to come from is really from a different kind of a level. In general, we say a level of your 'Being.' If I'm convinced that something is absolutely necessary for me; the same as my stomach is very definite about being hungry and I know that I must feed it and if I don't then probably I would die—so I don't want to do that, so I feed it.

It depends entirely on what you believe is needed for yourself. You remember... [squeak]

[aside: What's happening to this.]

Bill: It's squeaking.

Mr. Nyland: Is it the tape? [pause]

If I expect a legacy and I have to go to Washington and I have to be on the 10 o'clock train and it's ten thousand dollars and if I'm not in time at the lawyer's office I won't get the ten thousand, I'm quite convinced I'll be on the train, because I want that money. The question is always, how much do you want to Work, and that what determines that is how much do I think I need it. [squeak]

Bill, we have to do something about it because it's no good.

Bill: I'll make a copy. [pause]

Mr. Nyland: How much do I actually believe that I need it now, or do I hope that I will do it

some other time, or that ultimately it will come, or that I have to wait until I die or whatever it may be. First you have to be quite clear about that, because that determines for each person the desire of wanting to Work. And it is not just a word or a little phrase in your head. You have to feel it, and all of you really has to wish it. So, you can say that the wish has to be deep enough. If I know that I'm a crook and I don't want to be a crook and I feel it and I experience that I am and for some reason or other I don't want to be that, I will try not to be a crook, and I won't forget it.

That is one thing. The other is, I don't know how you Work. What is it that you do that really, in the midst of all kind of activity you couldn't stop.

Questioner: Well, that's where I have my difficulties—that I'm just carried along in the situation.

Mr. Nyland: But, when did you try.

Questioner: I have actually stopped in the midst of many different activities, and then have tried to Observe myself while being Impartial as far as I understand it.

Mr. Nyland: Are you always active?

Questioner: Most of the time, except when I try to stop.

Mr. Nyland: No, no. I mean, what do you do during the day.

Questioner: I drive.

Mr. Nyland: You drive a taxi?

Questioner: No, a car, a wagon.

Mr. Nyland: A car? A wagon?

Questioner: A station wagon.

Mr. Nyland: Okay. You don't do that all the time, do you?

Questioner: No.

Mr. Nyland: What happens *before* you start. Suppose you get up. You do, don't you?

Questioner: Yes.

Mr. Nyland: All right, and it takes a little while before you get into the station wagon. What happens to you during that time.

Questioner: Well, I usually wait until the last minute before using that energy because it's a hassle...

Mr. Nyland: Well, then you have to revise that a little bit—if you really want to Work. Why don't you get up 15 minutes earlier, or a half an hour earlier, for the sake of wanting to Work.

But, you see, immediately this question of seriousness comes in: How much do you really want to. You really don't, because you want to sleep a little longer. Maybe you find out that you really, regarding this kind of Work, you have no desire. You would like it, but you don't want to make any particular efforts, or if the effort requires a sacrifice, you don't want to make that.

Questioner: Well, there have been times when I have been able to do some Work on myself, and over a period of a week I did feel that I had some results. Um...

Mr. Nyland: When you look at yourself and at the end of the week you say, "This week was all right, can I improve it for next week, or can I equal it." And I ... the second week goes by and I say "Well, I didn't do too well," what do you say to yourself then.

Questioner: I didn't Work enough ... I didn't try hard enough.

Mr. Nyland: Yes. And supposing you find yourself. Supposing it's worthwhile enough not to eat for lunch, or to sleep four hours, or to shut up for three hours—not to say a word—or, as they used to do, wear a hairy shirt. You've got to put something on the other side of the scale if you really are serious about Work.

I never believe that a person can't find time. It's utter nonsense. Of course he can find time. He can get up a little earlier out of bed, but he certainly, when he is up, he can take some time off for something.

Questioner: It is clear to me... What I'm mainly concerned with is this: I don't know whether it is perhaps my temperament, but I find it's very difficult for me to slow down. I'm always at a fast pace. But, as you suggested, perhaps getting up earlier, or other things. I've tried ways of reminding myself. I find out Work is very hard for me.

Mr. Nyland: Ordinary work?

Questioner: No. The Work you talk about.

Mr. Nyland: Yea, because you don't want to. Let's be very clear about it.

Questioner: But I do want to.

Mr. Nyland: No, you don't. Really, you don't. You talk about it, and you think it would be nice. How long have you been in contact with this kind of Work, or idea.

Questioner: About five or six months.

Mr. Nyland: Yes, and during that time it's so difficult?

Questioner: Except that there were periods when I was able to...

Mr. Nyland: And during that time, you think that you were pretty good?

You know, you have to dislike yourself. You have to have some kind of a problem that you say, "The way I am is not right, I have to do something about it." When that doesn't come from inside, then of course you will always talk or feel a little bit and let it go.

It requires a price to pay. Because what is really on the other side of the scale: To become a Man, to develop, to build something in him that at the present time he hasn't got because he happens to live on Earth. To some extent it is a preparation for his life to be able, maybe, to survive. Maybe sometimes religiously it may be the idea that I want to make a Soul, or that I would like to become harmonious as a Man, that I want to grow up, that I become dependable, that when I say "Yes" it is Yes and otherwise it is "No," and no maybe about it. That I honestly want to find out what I am.

It's really that kind of a question. I want to become something that I know I am not, and if I don't believe that, then I love myself the way I am. And of course it's quite right; for ordinary life and ordinary Earth it's quite all right, one can be whatever it is. You can even get up later. That's not the point. The question is: What is really the aim of this kind of Work. To make something—you said that—but what, and what for. Why should I want to have a Soul. Why should I wish to believe that I need an emotional body. Why do I assume that I am not complete, and therefore—if I want to complete myself—that I want to Work, and honestly Work, so that all of me is Working and wishing.

Do you understand now what I mean? Okay. Then you get up half an hour earlier, and you try at that time when there is a chance. Not when you drive a car but when you get out of it, and before you get into the car. And you wait. You stand there for a moment. You come to yourself and you see yourself. You sit in the car. You don't start it right away. You wait for a moment before you press the self-starter, and you come to yourself, you see yourself then—Objectively if you can. In any event, you make an attempt. When you sit in a chair and you wish to be Awake, that what is the 'I' in you, if you can make it, could actually be then Awake to you; unconscious Being as you are and unconscious as you stay, but being Observed, noticed. An Alertness in the 'I' becoming Impartial, then it would be Awareness.

There are thousands of opportunities during the day. There is no question about it. Never mind how busy you are in the professional life. Forget about that for a second. Early in the morning. When you get home, before you eat sit for a moment. Eat slow. Tell yourself if you're too nervous or whatever it is, do it *very* slowly. When you walk, one foot after the other.

Go back one step ... two steps forward, one back again. Walk through the room like this. Just for five, or two, or three minutes—I do not care how much time you can afford, but there's no question that at certain times you can be quite Aware of yourself, your body doing whatever it's doing. You can change, even, posture. When you talk you can change your voice and try to listen to it, if you can, Impartially.

You understand what I mean. Don't talk that you cannot Work. It isn't true.

Other questions.

Yea. No, Mike. No. Why. You have a chance at other meetings, haven't you? Group II only. We are not talking just about Work for everybody. We talk about... You understand what Group II is? People who have had a little bit of a knowledge that there is something in existence which we call 'Work' on oneself, which comes from Gurdjieff, and perhaps have dipped a little bit in All and Everything and perhaps they are acquainted with what Ouspensky has said in In Search of the Miraculous, and it has aroused you to a certain extent. Either I want a little bit more to know about ... or else to see what I can do, because... And then whatever your motivations are, and then you get to a Group II and then you are supposed to know what is Work.

Because, you see, we make three Groups. People who are devoted, who believe and committed, who really want to Work and already have had a great deal of experience—they belong to a little bit of an inner Group, and we call it Group 'I,' simply. Group II is inbetween I and III. III is a Group of people interested in ideas of an esoteric value—spiritually, religiously, philosophically, whatever it might be—who live in life and find that there is a little difference between material forms and that what makes them really alive. So they become interested in any kind of a philosophy that might give them satisfaction—sometimes emotionally, sometimes intellectually—and in the search for that kind of thing, they come across Gurdjieff. And in a Group III one talks about life as it is, with a little bit of a background ... and a possibility of knowing how can I actually free myself from the bondage of Earth, if I understand that I am bound. But I first must see that, because otherwise it can ... remains a little curiosity; and it's quite all right for Group III, but Group II consists of people who really want to find out at least a little bit, and who then have to be clear about Work.

And what is meant by Work, now. To make an attempt—a so-called 'Work attempt'—of what does it really consist. What do I wish. I can say 'freedom.' I can also say to get 'rid of'

my headache, or I can say I would like to 'get along' better with my family, or I don't know about relationships which are a little difficult because I constantly fly off the handle and get angry and I would like to 'control' myself, or I would like to 'find out' why I have thoughts the way I have, or to place certain things in the 'proper' relationship instead of letting them come in haphazardly without knowing what to do with them. That is, I have to realize that I am acted on and that I react, and I don't like it as a Man because I want to grow up and I want to be able to do whatever I wish to do when I say I'll do it. So, for that I want to have a method of finding out and to train myself to acquire a dexterity which is helpful to me, so that whatever I have as a religion or a philosophy, I actually can put to practice in daily life. I don't want to go to church all the time. I don't want to be able to sit and meditate, because it doesn't mean that I can do anything in ordinary existence. I don't want to constantly go to some kind of a preacher so that he tells me that I will go to Heaven, and then Monday morning I can do as I like. Religion is a way of life which, when I know how to live, becomes constantly crystallized in me as something that belongs to me and gradually could become part of myself so that then that what is developed in a person is his inner life and not only the outside surface.

So Group II consists, and should consist, of people who have questions. Because each person should know first what to do and then have the task of doing it. Not just sitting. Not just coming to a meeting and listening. Not just hearing a lecture. They come because they have put to practice that what they now know is the idea of Work, what is really meant by the creation of a little 'I'; a separate kind of a function in connection with the brains of a person, which function then could become Objective if it actually is functioning correctly. This we call, of course, an 'Observation' process, and it includes Simultaneity and it includes Impartiality.

Do you know these terms. Do you know what to do. Do you know when to do it, and if you have done it, what were the results for you. And if you couldn't do it, like he said, what were the obstacles. These are the questions we want to talk about. Who has questions of that kind.

Yeah.

New Questioner: About a week ago I talked to you about my attitude towards Work, and you told me only to Work when I really wanted to. And shortly thereafter a series of changes came about, that I wanted to Work very much. And I began to Work more often, and out of that came something... Well, I began to see myself in an altered way, even when I wasn't Working. And

that was, a good deal of the time, as a shell that I carry around -- [inaudible]. And, it was good. Because...

Mr. Nyland: What was the shell.

Questioner: The shell was my body.

Mr. Nyland: Is it? There's an awful lot in it.

Questioner: There was a shell and then was something very small inside it, very, very tiny.

Mr. Nyland: What. What could it be.

Questioner: Well...

Mr. Nyland: I'm not suspicious, I only want you to be clear about what actually is that as a shell. You are a person. You walk. Your body functions. All the different organs in it are related to each other. Your personality is there, people can see it and you know it. There is, of course, a brain and a heart. There is an emotional and there is an intellectual functioning. There is, naturally, physiological reasons why you keep on eating and you have to sleep. There is also something that, I say within me there is apparently something of a different kind than ordinary life offers or that every once in a while I feel, and when I feel it deeply I say that it is as if it is 'different.' And it is something that I cannot define always when it is of an emotional nature, and even if I try to say it is there, it is then as if something in me, being very small, also apparently wants a voice.

You see, the shell is still containing your body. It's not empty, but there are certain parts of one that start to function a little differently, the same as the brain functions differently, the same as your eye functions differently. There are certain different parts of the body. There is something I call my heart. It takes care of the blood, but something takes place in my heart when I am emotionally affected, and when it is deep I say it is not only a solar plexus, it is apparently something that I cannot know about but I do know it exists. That's as far as I can go, because I don't know how to talk to it, and if it wants to talk I do not know how to understand it.

Now, go on.

Questioner: Well, it was that I saw myself as this shell, as something inside of this that was very small. I was often in situations where I became identified with the situation; and I knew it was impossible to Work, yet I could remember a little bit by trying to focus in on ... by trying to remember about this shell and something inside. And that was what helped me in the situations that I was identified with, and as soon as I came out of those situations I had more of a desire to

Work than I ever had before because I had accepted that I was identified with the situation.

Mr. Nyland: The question of this identification and you say that you wish to Work, how, then, did you Work.

Questioner: Well, I was in ... at home and then there was a lot of commotion, and when I left there, when I left the situation I sort of unwound a little while and then immediately I began to Work, and...

Mr. Nyland: Now, wait. What did you do.

Questioner: Well, I was in a car when ... um, I was sitting in the car and the idea of the shell again, and I had my head down ... and the car was very jostling and I thought that I couldn't control my ... the possibility of not being able to control my body ... the fact that the car was doing what it wanted to do with me. And I let it do that for a while, and I realized about this thing—this body—and what was inside and how I ought to use it as an instrument, but that was how I came to myself and wanted to Work.

Mr. Nyland: But, again: Now you start to Work, what did you do.

Questioner: Well, first I think that it was with my hand, a movement of my hand. And it was very slowly at first and then it began to pick up and... I did many things. It was the first time that I did many things. I breathed, I moved a leg ... um, I lit a cigarette and it was the first time that I was ... that's such a habit that, it was the first time that I wasn't identified with it. And although I didn't come to a complete state of Awakeness, or I didn't Wake Up the way that I feel that I have before, I maintained a very strong state of Awareness for a long time, which was what I wanted. I didn't want to get carried away because although I might have Woken Up, there was also the chance that I could lose it because I was getting very excited, so I put the energy towards controlling it.

Mr. Nyland: You understand, when you use the word 'Awareness,' what it means? You see, you are describing now ordinary life; in which you became a little bit more alert to see certain things which you hadn't seen before and about which you have some thoughts, and of course you recognize them and you saw them and they became, you might say, part of your memory because you now can describe them. For me, it is still just ordinary life; a very good life, and of course it's interesting because one acquires self-knowledge, but it's not what we want. It is true; you knew something, but not the knowledge of my body as I am, or my personality, or the way I behave. I can't remember, many times, how I have been.

The question is, you see, when I talk about that what I want to know about myself, I must make a distinction between that what I recall or that what I know I am—something that I can describe—and that sometimes I say I want to make 'absolutely sure' that that is the truth about myself. And it's really quite different: I have to understand what I am after; I want certain facts about which there is no question anymore, and a fact which always will be the same. I can say "I exist" without describing how I exist or what I look like; because that what I am, now existing, may be quite different two or three minutes later, or the next week.

So, I really don't get very far by a describing of my ordinary forms of behavior. As I say, interesting as they may be I cannot count on it because it changes. What I want is something absolute, something that is always there. And so far all I know is, my existence remains always there as long as I breathe, and there are very few facts in my life that I can say is, "that is always so." I can say the fact of my birth, that remains a fact and it always will be because I was born. I can say the fact of dying, I do not experience it yet but I know I have to, because all people are mortal. In that way ... in saying it in that sense, I come to a certain absoluteness about which there is no further question of interpretation; and I say it with my mind and it is true, and I say it with my feeling and it is also true, and if I could touch it it also would be true. Then I approach truth for myself. *That* I now wish as a knowledge of myself; because, you see, *that*, when it is complete as three different kind of functions agreeing, then there is no question of disagreeing then, and then it becomes absolute.

I think you have to understand it a little bit more because, you see, you are interested in yourself—how you are, how you behave—you use a little terminology of an Awareness or an Awakening, but you don't know what it means. When I Awake, what is Awake. Not me. Not what I am. Something that at the present time does not exist becomes Awake and then is Aware of me.

Do you understand that concept.

Questioner: It's like when I work ... I don't know exactly how I put it, but when I Work it's, it's never ... I must ... well, if it's going right it is never *I* am Awake. It's ... I know it...

Mr. Nyland: What is it. Your body.

Questioner: My body.

Mr. Nyland: And, what is Awake.

Questioner: If I want ... something in me is Awake to the movement of a particular part of my

body.

Mr. Nyland: Have you any idea where that is, or where it might be—that something?

Questioner: Well, it really is Aware of me ... I think it is Aware of me.

Mr. Nyland: No. One can have an experience that something is within one which is actually Aware of oneself.

Questioner: Well...

Mr. Nyland: It's not that I want you to define it's in my head, it's in my heart or somewhere, but I must know that something of that kind really exists.

Questioner: Yes, I'm sure.

Mr. Nyland: Okay. When it exists, how does it Observe you. Because the process...

Questioner: Impartially.

Mr. Nyland: Huh?

Questioner: It is Impartial. There's no description. I ... my body is just there. I am in my...

Mr. Nyland: By 'Impartial,' you have to be free from your body. You think that when this functions, that that what is functioning and is Aware is free from you? You keep on describing it. You describe it all the time: You bounce up and down in the car.

Questioner: Yeah. Yeah. No, *I* don't. My body is, and when I Wake up to my body, a movement of my body...

Mr. Nyland: Again you say "I." What Wakes Up.

Questioner: The little 'I'

Mr. Nyland: What is it. Is that that something?

Questioner: It ... it's ... I don't know. Sometimes it is something. I don't know exactly where it is, except that I know that I feel something around my head.

Mr. Nyland: Okay. Okay. Let it be around your head. One has to know that it exists.

Questioner: And I do it as if I were, sometimes, far away from it. Or, another time... I don't know if this... I don't know how to describe it.

Mr. Nyland: The emphasis has to be on the little 'I', because that little 'I' is doing the Observing. One has to be quite clear about the separation of two different functions: One, my body as it is and as it functions always unconsciously; and quite definitely something that *also* exists, and I must know it exists, but it is functioning in recording information about me. You have to be very clear, because the separation must be there. Not just a little feeling that I think is there. It is

something as an entity that has to function.

Questioner: If it's an entity when it's happening, as it has been happening I haven't been describing it as that. When I think ... when I describe it I put the emphasis on my body...

Mr. Nyland: Why. Because we're not interested in that.

Questioner: I am not.

Mr. Nyland: No, you're not. All I'm interested in is the body existing.

Questioner: The body exists.

Mr. Nyland: That's all.

Questioner: It happens when I...

Mr. Nyland: No, no. It doesn't. No, no. You're describing it with your mind, or you try to feel about it. No, no. You describe an unconscious state—with the different organs that are used for it—you're not as yet aware of the existence of something that is Aware, that is separate from you and is actually Observing you.

Questioner: Well, sometimes I feel as though there is a substance which is there that is watching me.

Mr. Nyland: Is it? Is it? It sounds all right, but it isn't. What is it doing. When it Observes, what does it find. What is the Observation. What is the result of it. To say it very clearly: Whenever there is an 'I' and it is functioning, the little 'I' receives facts about myself. And it has to be very clear that there are facts about myself which are Observed, and the little 'I' is recording that. It is not just a little bit of something that just happens to exist. It is a functioning of something that actually is *doing* a certain amount of Work.

Here you sit. Can now be a little 'I' Aware of you sitting, accepting that what you are without even describing it; reducing all your ordinary functions to a minimum if you possibly can, and then to see if there happens to be an 'I' Aware of you. That is the problem.

Try to be very clear about this, and only at times when you are absolutely by yourself, when there is nothing in the outside world to disturb you, when your thoughts can be reduced to a minimum; when you have no particular feeling and you just exist, and then to see if, when you walk if there may be something that can remain Aware of this body walking. A statement only that it walks, as if that is functioning from the outside and happens to Observe you.

The question of 'I' is always something that is separate from that what I am now. It's the only thing that can become Conscious, and the rest of me remains completely unconscious as a

personality. There is a very definite separation, and something in me has to have knowledge that there are two: an 'I' and an 'It'.

You understand? But, try: When you get up in the morning and you just sit at the edge of your bed; and you close your eyes again, and you see if there is a realization of you sitting on the bed. And keep your eyes closed and move your hands, slowly; turn it one way or the other—like this. Don't close them now, but remain Aware of this hand, moving; with that what is your brain—or somewhere—becoming Aware of this movement; making a fist and stretching out a fist ... then stretching the fingers out, lifting it up, putting it on one knee, putting it on the chair, putting it on the other knee. Whatever it is—simple movements of your body, constantly your eyes closed—something in you can become Aware of you existing and moving.

And do this very simply, and don't do it during the day until you become a little familiar of what is meant. I sit, I get up. I want to walk through the room, but I want something to be there, Aware of me walking. So I walk, there is some wish on my part to be present to me as this body is walking. As it is gesturing, as it bends, as it straightens out, as it gets to the wall and turns, something is there, as it were, 'following' me, with me as a shadow is with me, and it goes along with me as if this as an 'I' remains Aware of this body walking. And no further interest, than only say "It walks, it exists"; and all the others—thoughts, feelings and the rest—they can be there, but I have to have energy for the creation of this little 'I' first, and then it has to function and the task is: "Observe me."

It's a different process from what you are trying to do, and it's not clear to you. But keep on thinking, maybe you'll find out.

All right? Yeah? Then it...

Questioner: Does this mean that when I Work on myself that...

Mr. Nyland: It exists.

Questioner: ...that my emphasis should be on Impartiality to my body rather than on the 'I'.

Mr. Nyland: The emphasis has been on Impartiality in your ordinary brain regarding your body. That's where it was. Do you understand now what I mean? It is thinking about Work when you try to apply in ordinary life, with ordinary functions—the idea of Work—which is impossible. I cannot, with my brain, become really Impartial as it is functioning now. I've got to have something that is completely free from the rest of the brain so that it is not interfered with with any kind of another thought, any kind of a conditioning that I have, any kind of a rationalization,

any kind of a form of thought that enters and defines it. I cannot afford to have any kind of feeling enter. I want something in my brain that actually functions intellectually. Pure intellect means recording of facts only. No description, only a fact of existence. That's all I can do if this, as an Objective faculty, could start to function.

But I don't want to make it too theoretical or too much so-called 'intellectually' describing ABC. Because one feels sometimes that there is something within one. It's quite right what you say—about the little 'something' that is there. Sometimes I say it's my 'inner' life. Sometimes I say it is really 'life' in me that is Aware of my existence. But immediately when I say this it goes over into a little description, and then it is interfered with because it is not pure enough. That's why it is so difficult. But the more you can bring it down to great simplicity of yourself—as well as the conditions in which you make such an attempt—and all the time create something that you know is separated and functioning separate from your ordinary unconscious state, that could become your little 'I'.

It will be a long time, but it doesn't matter. But, be on the right road. The difficulty is, always we go off on the wrong road in the very beginning; and then one applies so-called little 'ideas' of Work and hopes then that the ordinary mind can start functioning that way, and it never will function because the ordinary mind always will remain subjective, and I'm looking for something that is Objective, that is free. Impartiality means, regarding my body, that when something remains in existence when I die, then I'm Impartial to my body. Only then, because my body isn't there. And that's the idea of Impartiality; that's why it's so difficult, and that's why it's impossible with my brain as it is. I cannot think of myself Impartially as it is; I never can, but I can have a certain part of my brain free, clear, functioning as an 'I' ought to function, and then record facts which of course then have to be Impartial and have to be at the moment, because it's the requirement of Impartiality.

But I cannot talk about these kind of things too much with my brain, because my brain says, "I can do it just as well, you don't need Objectivity." And that's where you make the mistake; and it is so tempting because one thinks one is so happy—one Works—and of course it opens up a new world because it hasn't been opened yet, but all you do is to add a little bit to the existing world of subjectivity, not Objectivity. And Objectivity is the only thing that will help you to get out of this life. Subjectivity won't give it. It dies. Everything dies, except the spark of life which remains in your spiritual Being. That can survive, but it is not equipped so all it is

is simply a germ of life that can reincarnate into another body, or can Work for itself in the spiritual world.

Reduce whatever you do to such simplicity that you cannot make it more simple; and just sit, and to take out of your brain all the thoughts that are there and let them get out. Don't pay attention. Don't send energy to the brain. Just let the brain be, and refuse to think. You cannot stop it—of course your brain will continue, the sense organs function, your ordinary personality will function with your brain—you cannot stop the thoughts, but you can feed them less.

Have you ever heard or the Draining exercise?

Questioner: Yes.

Mr. Nyland: Okay. Drain. Drain for 15, 10, 20 minutes. Keep on Draining; everything out of the body; nothing else left but a lump of flesh with a little blood in it and you breathe. That's the state, and then Wake Up to it. Because there is nothing to describe. It just happens to be that. Nothing else. Nothing special. Nothing you have to like about it. When one Drains really well, you come to a point when you can actually Observe; something in you can remain Aware then of the existence of this terribly low level of oneself as a body, and then you have a taste of what is really meant. But, try it honestly.

Other questions.

Robert: In the state of Awareness I don't know whether my description would be the same as yours, but it would seem to me that in the state of Awareness the mind seems to be in a state of 'passivity' towards the little 'I', if that may be the proper word—it seems to be in a state of passivity. It seems to have the Awareness but not the option of doing or changing anything. So, even though the mind has been programmed or the body has been programmed to do something which I don't like, the little 'I', or this Awareness unit, does not prevent the body from being responsive, from doing it.

Mr. Nyland: Yea. Right. Because the 'I' is not grown up at all.

Robert: So, in other words ... I mean, this has been puzzling me for a number of years.

Mr. Nyland: How do you think you 'feed' the little 'I'—if that's the proper word, as you say. Let's agree on language first, Robert. Is there a little 'I' and a possibility, or a potential?

Robert: I'll give you a very dramatic experience why I consider there is a cleavage and a separation, and there is something outside of the mind which I personally experience myself. It's when I have a very dramatic experience, a very emotionally charged experience where I went

through many actions which were horrifying to my normal judgment, which I'll never do again, and I was just observing myself.

Mr. Nyland: Wait a minute. Of course, you weren't.

Robert: I was really observing myself and...

Mr. Nyland: We use the word 'Observing' in a very special sense. By Observation we mean Impartiality and Simultaneity.

Robert: There was Impartiality. I was completely observing myself and not doing anything about it, and my body was just going through the motions.

Mr. Nyland: Did you think that very much that that what was Observing was free from partiality?

Robert: It was very passive.

Mr. Nyland: It may be passive.

Questioner: It was Impartial.

Mr. Nyland: How do you know it was Impartial.

Robert: Because that thing didn't do anything about that experience, to change that experience.

Mr. Nyland: You described it, didn't you? You saw it.

Robert: Yes.

Mr. Nyland: You mean to say you were not cognizant of something taking place in your body?

Robert: I see that all of the time. I can describe it step by step—that is, moment to moment—even to this day.

Mr. Nyland: You want to call that 'Impartial'?

Robert: It's the recall...

Mr. Nyland: No.

Robert: ...but at the moment what went on in that experience, I was ... the thing was Impartial.

Mr. Nyland: No, *you* were not.

Robert: Well, what do you mean by 'me.' The body? The mind or the body.

Mr. Nyland: No, your mind. Your mind. Your mind was still looking at it. It was not Impartial. It was very much partial. You were constantly engaged in it, and you were part of it.

Robert: The mind was constantly engaged.

Mr. Nyland: Sure, and it's all part of it.

Robert: But yet...

Mr. Nyland: There was a little separation...

Robert: I ... I ... even though it was highly emotional, in a way there was a part of me that was quite tranquil and passive, observing.

Mr. Nyland: Yes, but not Observing. It knew it existed and it was not functioning normally, so that there was a little delay most likely, and perhaps not a certainty. A little unusual, but it was not free.

Robert: Well, I can't say it was free, because it was so passive that...

Mr. Nyland: That's right, so it was still attached. You see, we talk about...

Robert: Attached to what.

Mr. Nyland: Attached to yourself. It was part of your personality. I'm talking about something that is free from that, that actually functions.

I don't know how long you have been interested in these kind of ideas, but if so you don't understand what 'I' is. 'I' is completely separate and has no interest whatsoever in you, than only that you exist. Nothing else. Everything that still is in my brain describing—recall, whatever it may be—it still becomes, and remains, subjective. 'I' is an Objective faculty that's completely free. Nothing subjective in it. That is why it's so difficult. And whenever I have a shock or some kind of a deep emotional experience, of course it can happen. There may be during such a time a flash of an actual existing that what is without defining, but in that particular process when it happens there are no thoughts and no feelings. The functioning of 'I', as 'I', is not thinking and not feeling at all. Awareness is not a thought form or a thought process. It's a mental function. It is a recording, but that is all.

Now, when that starts and when it can be 'fed,' so-called, by proper Work, then that what is now Objective as a faculty becomes an organ, and then it becomes more and more full-grown as an Objective part of myself functioning intellectually as a recording and gradually developing also the ability to feel towards that what it is Observing. That is, when 'I' becomes Observant and it grows up, it becomes a Conscious way of life and it also 'splits off,' you might say, divides into something I call 'Conscience,' which is an emotional quality. But that is only when the 'I' has grown up.

The reason you don't have results is because it is not 'I'. It is an improvement, to some extent, of ordinary mind or of ordinary feeling and it can be very beautiful and really can give one experiences, but all of it remains the subjective personality. Work is different. Work is the

difference between day and night. Work is, as far as 'I' is concerned, the difference between Infinity and finite form. I lose all sense of finiteness. I lose all sense of dimensions. I even lose sight of any kind of space. And 'I', in the beginning, becomes something so separate from anything I know that I cannot even describe it. Because as soon as I describe it I use subjective forms. And nevertheless, I say it must exist so that I can think about the possibility of its existing. It becomes very much the same as God must exist; because I don't know how to define it but my mind says it 'ought' to be, it can exist, and that's sufficient.

I do not know how familiar you are with Work in general, but that is why I want to tell you. 'I' is quite different. It's a different kind of a concept. Ouspensky's not clear on that at all. Of course, Gurdjieff is: If you read All and Everything you can get through to that—the Impartially.

It may not answer your question.

New questioner: How is the grown up 'I' different and similar to the way a baby experiences it.

Mr. Nyland: No. It's not a question of... No, a baby is form.

Questioner: It has its form.

Mr. Nyland: It is life in a form as a body.

Questioner: But the way it experiences the world...

Mr. Nyland: What. The baby? Before it has any particular functioning, any associations...

Questioner: Right.

Mr. Nyland: ...it receives impressions which are then are recorded almost pure—when it is a very small baby and when it still has no way of putting it into words. That what it would receive in the first two or three months is something that is much more Objective than later. As soon as it starts to talk a little bit, or even to go towards it or reaches for it, or when it is affected by the different kinds of colors or things like that, it already becomes subjective.

Questioner: Right. If I were ... if I could experience as I am now...

Mr. Nyland: Sure, it would be wonderful.

Questioner: What would it be?

Mr. Nyland: For that reason, it's an effort to Wake Up...

Questioner: Right.

Mr. Nyland: ...and that—I say I would like something to 'Observe' me—it is an effort that I make because I have a wish. When I have a wish that something of myself could be created which then I endow with the possibility of being Objective regarding me, immediately in that

kind of a state it is as if something is turning around in me. I cannot define that, but it is at that moment as if the energy which I now receive from ordinary sense organs, is sent in the direction of the creation of something else.

You know, sometimes it is very difficult to say what takes place in the mind; and we call it every once in a while an optical 'illusion,' but what takes place when there is a corner and I see the corner recede and then all of a sudden it comes towards me, it is not changing *that*, it is my concept.

Questioner: Right—that everything is receding.

Mr. Nyland: Yea, but now all of a sudden it comes back. If you have three lines, they form a corner. And you look at it, sometimes it goes away, all of a sudden it comes towards you. What took place in you

Questioner: My ... my, uh, perception.

Mr. Nyland: That's right—your perception. You see, that is what takes place when I go over from my alertness—my aliveness—into an Awareness. Something takes place in my brain; and I cannot describe that, but I do know by experience when it takes place.

Questioner: But what's coming ... what is being fed in. It comes by ... something is happening.

Mr. Nyland: Your wish changes ... the energy of the wish is the actuality of the existence of something that you wish to Observe.

Questioner: Is it a chemical? The wish is chemical?

Mr. Nyland: No. No. The wish is energy; but the energy, because of the wish, is changed over in a different rate of vibration and creates then in you the beginning of little 'I'.

Questioner: Okay. I need to --[inaudible]--...

Mr. Nyland: I know. We can let it go at that. If you want a chemical change—that is, if you understand what actually takes place when your sense organs receive energy which goes to the brain—it is received physically and it is changed over into a concept; and sometimes an aim, sometimes connected by association with memory. It's a very definite process that takes place electronically; or in a form of some kind of energy being converted as a result of a definite wish on my part for freedom, the condition in my brain is different and changes that energy into a different kind of energy. Instead of going in an ordinary unconscious way to the rest of my brain and do whatever sense organs are supposed to do, it is held up and it goes to different section of the brain and feeds, there, the Objective faculty which I wish to be there.

Questioner: And normally that part of the brain is ... nothing happens.

Mr. Nyland: Normally that part of the brain doesn't function at all. It has all the equipment, but it is not put to use. It is as if the equipment was there and originally was meant to be used, and because we happen to live on Earth it was not used. It's a reduced organ. You want to know more? It's the pineal gland.

Questioner: The pineal? And then...

Mr. Nyland: Good. We finally found a word. [Laughter]

Now, questions. Or... [Aside to someone: You're not allowed.]

Yes.

New Questioner: Um, in the morning I've been trying to get up earlier. I wanted to try and get up and I found that most of my efforts were not to get up and get out of bed and walk around, but to go back into my dreams and try and remember what took place in them, who I was in them, and I...

Mr. Nyland: Why do you want to do that.

Questioner: Because I forget them so easily.

Mr. Nyland: What. The dreams?

Questioner: The dreams, yes.

Mr. Nyland: Sure. So, are you studying dreams?

Questioner: No, I'm not, but they seem to have some kind of bearing on what happens during the day.

Mr. Nyland: Oh, I don't think so ... and what happens during the night has a bearing on what *has* happened during the day; and most likely you dream many thoughts that you have had, and since the brain is a little easier, more fluid, there are a lot of old stuff that comes out connected with the new ones, and then you have a dream that is very interesting—sure, but what has this to do with Work.

Questioner: Well, what I'm trying to say is I don't understand why my impulse isn't just to jump up out of bed.

Mr. Nyland: Oh. I don't know if...

Questioner: If I try and look at myself...

Mr. Nyland: I don't know. It all depends. If the telephone rings, I'm sure you'll jump up if you knew who was calling.

Questioner: My 'I'.

Mr. Nyland: No. It's a --[inaudible]-- Huh?

Questioner: When I try and view myself Impartially...

Mr. Nyland: Now wait a minute. That's nonsense. You're not viewing yourself Impartially. You love your bed.

Questioner: Yes, that's exactly what I come up with.

Mr. Nyland: So there is no Impartiality, is there.

Questioner: No. I ... I accept the fact, but actually most...

Mr. Nyland: Are we talking Work or not.

Questioner: No.

Mr. Nyland: Okay, then we don't talk.

Talk about Work. That's the whole purpose of me coming here. Yeah.

New Questioner: Uh, I've only been making attempts to try and Observe myself for about a month now. Some days I don't at all, because it's so strange to try to do it. I've been doing it in the morning. First I would be...

Mr. Nyland: What is strange.

Questioner: Well, I was first trying to watch myself walk, and I would start out saying "Watch my left leg"—just trying to see it move and not looking down, but looking ahead of me—and I didn't know whether to feel it touching the floor or feel the bottom of the foot or feel my knee moving through the air, or feel the back of my leg moving from place to place.

Mr. Nyland: No.

Questioner: It seems I was, like, day dreaming, and I would turn my attention to some other part of the leg.

Mr. Nyland: Well, why do you want to do it all? It sounds like nonsense to me.

Questioner: Well, I realized I was too complicated to watch myself walk and tried something else towards the end of the day, and just watched the hands.

Mr. Nyland: Yea, but what do you want to do it for. What for. A nice little exercise?

Questioner: No, to try to Wake Up.

Mr. Nyland: Well, why do you want to Wake up.

Questioner: Because I'm helpless to do some...

Mr. Nyland: Are you? In ordinary life are you helpless?

Questioner: Um ... well, ordinary life isn't important really.

Mr. Nyland: It's what?

Questioner: It's not that important, from what I've heard.

Mr. Nyland: Oh, isn't it? Make it important first. Don't think about the future. Make your life on Earth a little bit more important, then you have something to stand on. Why think of Heaven. You still have a job to do. There was a reason why you were born and you live on Earth, try to find that first. Don't consider the possibility of evolution unless you know where you come from. To me the motivation of doing that is just a little curiosity. It is useless. Don't do it. I advise you, it's utter nonsense. Find out first a little bit if you actually want to Work and why, and then with what you start and what you are—if you're interested in that—and maybe you can find out. It's really silly. My advice is, don't Work at all. Get clear a little bit about ordinary life.

What other questions. [pause] Not very good level. Are you alive, or not. Are you actually interested in Work? Group II, now: What do you want with your life. What kind of aspirations have you got; in ordinary life, when you find out in ordinary life you cannot do what you want to do, and why not. And have you tried honestly or are you lazy, is your brain just a little bit of sawdust? Where is enthusiasm. Where is really the desire to keep on wishing to live, and what for. Read All and Everything and then see if you understand it; and maybe you don't, and then ask questions and really go down to the core of things a little bit and see what you really wish to know, and to what extent you are using now ordinary terms that have no meaning whatsoever. Because you don't know what is meant at all. You don't think. You just take things a little on the surface.

Yea.

Ron Newman: I'm not satisfied with my Work attempts. Um, I find that they occur more frequently, but that the duration is still pretty much the same as it always was.

Mr. Nyland: Make more of them. If Work attempts for you are like little points and you cannot extend them, make many more points. It's a quantity of energy that has to go to feed 'I'. It doesn't matter where it comes from, as long as there is a quantity. It may be made up of several points and it may be made up in a little line, the quantity can still be right. Your real desire to want to Work determines how long it will last.

Why don't you take off 15 minutes and devote it to just sit and walk, and see how much

you can be Aware. And then open a door and close it, and do all kind of idiotic things that have nothing to do with ordinary life. Just to Be. Wash your hands ten times a day. Eat very slow. Whenever you say something, wait after each sentence. Select the words very well and enunciate for 15 minutes.

Ron: I find that I've had some of my best attempts when I have used some sort of verbal approach.

Mr. Nyland: It doesn't matter what you use as long as you have a result of something existing that you can call 'I'. I don't care how you get it. The idea is the creation of 'I', which is something Objective. So, I don't care if my grandmother helps me, provided I have an experience of something that I call an 'Awareness.' So whatever you wish to use—you can stand on your head or you can stay in bed and hate yourself, or whatever—if at certain times the idea of Work comes to you—you happen to think, you happen to feel, you happen to realize that you really wish and that there is that kind of a wish—you will see that if that wish is there you can Wake Up, and maybe if the wish can continue you will Wake Up intensely, or you will Wake Up with a certain duration of the attempt.

What are the different things, for instance, that you can give yourself as a task. Did you look at your day. Look at today. What attempts did you make today.

Ron: Well, I've been spending a long time recently driving to some places. I find that all sorts of times when I make an attempt, or when it comes to me to make an attempt, are when I am driving. Because it serves me in this ... because this mind tends to wander and, ah...

Mr. Nyland: So it wasn't much good then, was it.

Ron: Pardon?

Mr. Nyland: It wasn't much good.

Ron: No, it doesn't seem to work very well for me, unless...

Mr. Nyland: Do you want it to work? Do you want it to work?

Ron: Well, I must not if it's not completed...

Mr. Nyland: No, the question is *now*. Tomorrow's another day. Do you want to make an attempt tomorrow regarding Work? What is at the present time your desire.

Ron: My desire at the present time is to Work, or else I wouldn't have asked the question.

Mr. Nyland: Then will we have a task for tomorrow?

Ron: Yes.

Mr. Nyland: Which Group are you in?

Ron: II.

Mr. Nyland: I know. With whom?

Questioner: Um, I've been going to the Robert and Lynn's -- [inaudible] --.

Mr. Nyland: Okay. Will you, the next time when they have a meeting, report to them? Or, if I see you Thursday when their Group will be here, you can tell me.

Your task for tomorrow is actually you wish and you have now this desire, that you make all attempts possible; whenever you happen to think or feel about Work, that you actually Work. And come hell or high water, you Work! You have to make up your mind about that. I mean, tomorrow is going to be a day out of thousands, I will Work tomorrow like I've never made any attempts, and I won't take "No" for an answer. This is what you tell yourself. You tell your body it *has* to be Observed. You tell your mind that there has to be something in your mind which could become Objective and then Observe you, and each time that you happen to think about it, you do it. That's the task, if you want it.

Ron: I'll take it.

Mr. Nyland: Okay. What other questions.

New Questioner: If all this energy is all around and it's just my receiving apparatus that's screwed up—it's not taking it in, it's not ... is something Awake. If I could get myself to do it. I mean it's there, the energy is there...

Mr. Nyland: Which energy.

Questioner: The one you were talking about, that comes in...

Mr. Nyland: You have to make it. What do you think.

Questioner: Out of food.

Mr. Nyland: Out of where?

Questioner: Out of impressions and...

Mr. Nyland: Yes. Sure. It's your own, or do you expect God to give it to you. There are two forms of energy. One belongs to Mother Nature, of which you are a part, and the other belongs to the universe, which is all around and starts with the planets and goes all the way out to the rest of the Milky Way. The whole universe is filled with it, you are the one who has whatever you have. To a certain extent you can control it and to a certain extent you cannot, because it belongs to Mother Nature and She has told you to behave in a certain way, and what Mother Nature

didn't tell you civilization tells you—or New York City.

You're not a free Man at all; because you behave the way you wish and every once in awhile you object, but at the same time you do the same thing more or less anyhow; what everybody else does: You sleep, you eat, you drink, you do anything to keep your body going and so forth, and if necessary you earn some money or you borrow it, but you do the same thing as usual.

So, you are bound in that way and you receive energy, and then you say, "Now I want to think." Okay, maybe you can add more energy by thinking about some kind of a product that as yet doesn't exist and create it and maybe it has more value, or you can write a book. I mean, you can actually create things. You can have a work of art that didn't exist before; and there it is, it is something new that's added; but what is it, you see; what good does it do for you when I know that someone else has it ... he's not going to give it to me. Now, I can say I wish to create such an atmosphere around myself that I become 'porous' to receive whatever is around which is not my own, but I would like to get it. Well, if there are certain ways of knowing how to get it... How can you make yourself porous. How do you know that the energies that are around you actually enter you. What is there as a wish, you might say, to 'suck' it in. How can you direct it.

So, I think for the time being we'll have to stick with the energy you've got. Now, if this energy also consists of the wish to create—and this is a creation, now, of art—then I have to have energy for that purpose and I make it. In the beginning I say it is there; not functioning yet, but it will because I wish it, and the more I wish it the more chance I will have that actually when it is there, or has a semblance of existence. You see, it may still be a concept, but at least the concept, I assume that it will start functioning.

The whole theory is 'as-if.' I don't want to go into detail about it, but I simply say as a concept I believe that an 'I' can function and become Impartial in Observation of myself. As soon as it starts doing that, even if it is 'as-if' it becomes reality; because it receives facts of me which are absolutely real for me—as far as Earth is concerned this is real, this I call 'real' as matter. So then my 'I' starts to function. But it has to be fed on, and if it isn't fed it disappears.

You see what I mean?

Questioner: You really have to Work.

Mr. Nyland: Yes, that's right. So if you want to Work, Work. If you want to be open, find how big the openings have to be before something will enter. If you put yourself in that kind of a

state of being so completely wishing, with all of you, to pray to God that He will hear you, maybe He will.

Is that clear.

Ah, we are at the end. Isn't that wonderful. I'm not very satisfied. Really, I'm very disappointed. There's no question about, really, that you ... that I have the idea that you're Working, and there are no questions about Work, really, or your attempts. No descriptions. If you take your day, what have you done today regarding Work. That's just a little bit or a thought once in a while. It's not honest. And it ought to change; because really, it's nonsense to spend energy and time on the kind of things that are not going to yield you anything. If you want to build you've got to have bricks to build with. Cement, sand, water—where is it. Where is that material. From your life—yes, from that what really wishes to grow—and you've got to feed it in some way or other. With interests. Interest maybe in reading, or sitting and thinking, pondering, weighing. Consider what is my relation towards so-and-so: Why do I get angry, what is it that provoke, how come I am so stupid. These are the questions you must know. What can I do about it. What should I do in ordinary life in order to Wake Up. How can life help me to Wake Up. Why am I bound by Mother Nature. Why should She wish me to stay on Earth. I don t want it, how can I grow wings.

Well, whatever it is in your Group II, talk about Work—and real, real Work. Clarity: This is 'I'; this is Work on oneself; this is myself, these are the functions of me. These are the centers which are now ... at the present time are connected, what will happen if I actually make attempts to Wake Up. What is really meant by Simultaneity, a moment of existence. What is a thought process for me.

Don't talk too much about the Law of Seven and Law of Three, or the Enneagram and all the rest. Get down first to, this is what I have to do. Tomorrow morning at 10 o'clock, I will want to Wake Up *then*; it doesn't matter what I'm doing, I want to make an attempt to be Awake to myself. I'll stop everything, whatever it is. You have to be strong. Not in bed. Not lying around. Don't be lazy. No one will grow up when you're lazy. You will stay the same thing, and you keep on churning around and around and around. What's the use.

Now, I hope you can Work.

Good night.

End of tape